The Wichita, Kichai and Delaware.

Closely associated with the Caddo, on the same reservation, are the Wichita, with their sub-tribes; the Tawakoni and Waco, numbering together 316 in 1893; the Delaware, numbering 94, and the Kikai, numbering only 52—of these, all but the Delaware, who are Algonquian, belong to the Caddoan stock. The Wichita and their sub-tribes, although retaining in indistinct form, the common Caddoan tradition, claim as their proper home the Wichita mountains, near which they still remain. Sixty years ago their principal village was on the north side of the north fork of Red river, a short distance below the mouth of Elm creek, in Oklahoma. They live in conical grass houses, and like the other tribes of their stock, are agricultural.

The Kichai are a small tribe of the same stock, and claim to have moved up Red river in company with the Caddo. Their language is different from that of any of their neighbors, but approaches the Pawnee.

The Delaware consists of a small remnant of the celebrated tribe of the name; they removed from the east and settled with the main body in Kansas, but drifted south into Texas while it was still Spanish territory. After a long series of conflicts with the American settlers in Texas, before and after the Mexican war, they were finally taken under the protection (!) of the United States Government, and assigned to their present reservation, along with other emigrant tribes from that State.

James Mooney, Eth. 14.

A propos—"Pumpkins and melons" raised by the Caddo, the following anecdote is not out of place here:

"At the time of the council held at Old Fort Cobb, on the Wichita river, in the summer of 1872, rations ran short, and a small party of Commanches were sent into the Wichita Agency for a supply of beef. The acting agent turned out eleven head of cattle for them. On their way out, passing a Caddo farm, they saw a quantity of melons, of which the wild Indians are passionately fond; the sight of this luscious fruit was too strong a temptation to the Indian, to whom the cattle had been entrusted, and he immediately struck up a bargain for what melons he and his companions could eat, giving five steers for them. While engaged in eating the melons, another got away and they saw no more of him; so that they went on to the council with only five instead of eleven beeves.

The paper they brought from the acting agent giving a greater number than they delivered, led to an investigation of the subject. The leader of the party explained the transaction, pleading as a palliation for the offence, that he did not make the trade so much because he wanted the melons, as to encourage the poor Caddo to keep on the white man's road, which he was working and struggling to follow. He was surpised that the white chief should call him to account for doing what appeared to him to be a meritorious deed. Ten Bears, the head chief of that band of the Commanches to which the party belonged, then took the subject up, and said he was astonished that a "big fuss" should be made for what appeared to him to be a praiseworthy act. He thought the deed in itself indicated an advancement in the white man's road beyond what he had an idea any of his people had attained. If he had been following the old Commanche road, he would have stolen the melons, instead of paying liberally for them. This was putting the case before the commissioner in a new light, and as nothing more could be done, the Indian was fully exonorated.